although he has nothing to do with the office of mukhtar described in the preceding pages. Sadiq Agha holds a registered title to the land and pays the village's taxes to the government. In return, through his bailiff, he lays claim to a certain percentage, about a third, of the village's crops. Whenever he visits the village he is treated with great courtesy and with feasting. Now and then one sees a villager or bailiff kissing the hand of a visiting overlord, a servile usage which is generally looked down upon today. On the other hand, a village-owner is sought by his tenants in a thousand and one minor matters, a loan, a quarrel, a son to be recruited, and the like. A more exact description of these reciprocal duties will follow.

The villagers and kotchir fashion almost nothing which has retail value outside of the district itself, and, as will be seen more completely with reference to Rowanduz, indigenous crafts are simple and few in number. Coarse woolen cloth is woven in small square pieces, about eight inches on a side, and stitched together into long rolls, but this material is wholly used in the fabrication of local garments. Two Nestorian weavers and their wives work in a shop in the upper part of the town of Rowanduz, the only craftsmen of their religion laboring in the community. Their wooden loom stands upright, and a hole has been dug into the earthen floor beneath it to accommodate the weaver's legs. The shop contains a curious old wooden spinning wheel, although the women preferred the more familiar spindle and

and distaff for spinning thread, and a number of metal kettles for dyeing the finished cloth a simple brown or blue. In the villages women do a certain amount of embroidery, for example, two flowered designs on a loosely-woven piece of cloth which can be cut out and stitched together to form a woman's cap, and of knitting, such as stockings in crudely dyed black and white yarn. Small, buff pottery jugs are fashioned without the wheel and daubed with designs in a red slip. There is a great deal of woodcarving, such as ladles, combs, bowls, cigarette-holders, and walking-sticks, some of which find their way out of the area to Erbil and even Baghdad. Save for a few pieces of carving, however, almost none of these products ever reach a larger market than that of Rowanduz and bring only the smallest prices throughout the district. Women offer them for sale to the merchants in the hope of realizing a few coppers with which to buy trinkets, and none of these transactions, compared with agricultural or dairy produce, has great importance, either for merchant or for villager.

The collection of faggots and production of charcoal for winter fuel are important services performed by the villagers for the larger towns of the district. In the summer, blocks of mountain snow are in great demand in the town of Rowanduz, particularly for chilling drinks such as sherbet or mastaw (a mixture of curdled milk, mast, and water, aw, drunk from a wooden bowl by means of a cumbersome wooden ladle), as well as large quantities of oak and willow branches which are constructed into summer arbors

4: Hansen E-5 (1957) 1961 MA11 Kurd MA11

to the village, when the cows find their own way to their respective stalls for the evening milking. Sheep and goats are out on the mountains with the village shepherd from the middle of June. I was told in Balkha that his wages were 25 fils – 6d per sheep for six months. Cattle are brought in the vicinity of the village twice daily—about 10 a.m. and 5 p.m.—when the women go out and milk. Sheep and goats are clipped at the end of July. Wheat is sown in January and harvested at the beginning of June. Scythes are not used. Side by side the men of the village advance through the wheat field and cut the straw with a woodenhandled sickle, *dâz*, (E. 2243) about 27 cm.s in length. The sickle is held in the right hand. With four fingers of the left hand the men carry four harvesting claws, *qaymâx*,[38] (E. 2242) fastened together by metal links. The corn is cut by the men alone, whereas the transport of it to the threshing floor is the women's task[39]. This is done either by the help of a long, plaited woollen rope, *garîs*, (E. 2244) about 6.80 m. long, or a large-meshed net. The rope is made by the women. The material is natural-coloured yellow-brown, black-brown and white goat and sheep's wool spun on a distaff. The rope is slung around a shock of suitable size, the woman lies on her back on top of it, draws the end of the rope over her right shoulder and gets up. The corn is unloaded at one of the village's open, circular, gypsum-glazed threshing floors[40], or in front of one of the houses where the earth is firm, having been rolled with a wooden roller which is also used to press out the

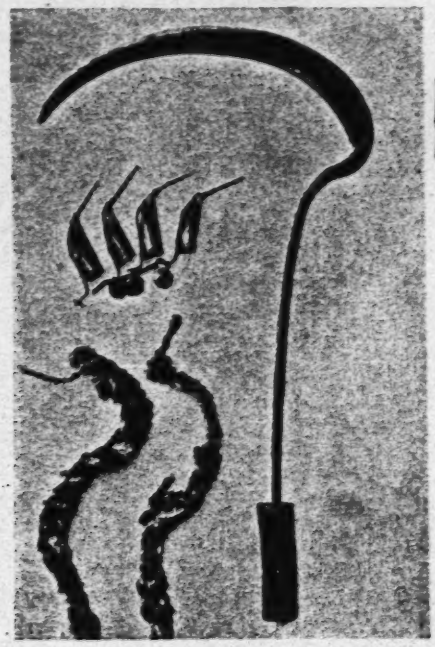

Fig. 8 Harvest implements, sickle (E. 2243), claws (E. 2242), and handmade rope (E. 2244).

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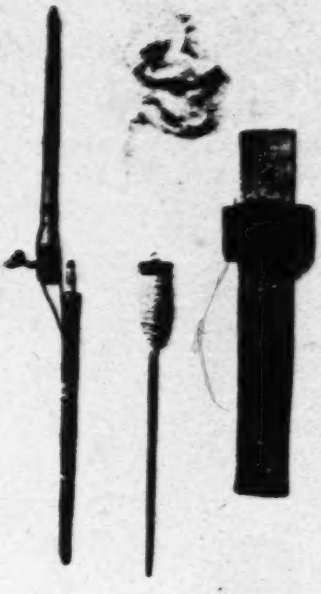

Fig. 40. Left: measuring rod (E. 2272) used in drum-making (Cf. p. 8). Centre: spindle (E. 2246). The raw wool is wound round the woman's left arm. Right: flat wooden stick (E.2250), round which folded material is wound and boild to get pleated. (Cf. fig. 45).

DOMESTIC INDUSTRY

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Domestic industry is only found within one of the four environments, the humble village milieu. There it comprises spinning, weaving and the production of clay vesels.

Spinning was the occupation of the humble peasant woman when not engaged on other domestic tasks. In Tawella the women even span during their long walk to and from the orchads.

Spinning is done on a spindle, *tâll*, (E. 2246) a round stick about 0.30 m. in length, the upper end of which carries the disc-shaped spindlewhorl of about 0.033 m. in diameter. The raw wool from sheep and goats is wound round the woman's left underarm. The spun thread, which is not dyed but used in its natural colours, that is to say black-brown, yellow-brown or white, the women plait into harvest ropes. Whilst making the rope the woman sits on the ground with outstreched legs, the big toe of the one foot being used to secure the one end of the rope.

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Large quantities of yarn are supplied to the weavers, female and male, in the village, the coarser quality undyed (yarn sample, E. 2252) intended for smooth-wover rugs, the finer quality undyed white or dyed brown or grey (yarn sample, E. 2247) intended for material for men's clothes. The

4: Hansen E-5 (1957) 1961 MA11 Kurd MA11

Fig. 45. Material folded round a stick is boiled in a pot. (Cf. fig. 40). Sargalu.
Fig. 46. When plaiting a rope the foot is used both by men and women. Balikh.

be done by either men or women. On the other hand I only saw men weaving sacks (Mirza Rustam). After the material of narrow widths has been woven in suitable lengths for jackets (8 yds.) and trousers (12 yds.), respectively, it is "pleated". The narrow piece of material is folded to a third or quarter of its width, wound around a flat wooden stick (E. 2250), 0.35 m. long, and secured by a stitch or so. The wound material is then boiled in a pot for a few minutes, unwound from the stick and stretched out to dry in its folded state. After this the material is permanently pleated with two or three sharp pleats in each cloth breadth (cf. fig. 40).

The production of clay vessels. These are both glazed and unglazed red clay vessels. The glazed type are sold in the *sūq* of the bigger provincial towns where the women buy them for storing various things, including butter.

The unglazed vessel (E. 2259) is used to fetch water from wells and basins and for putting drinking water into shady spots in the courtyard to keep cool. These unglazed vessels are produced of local clay in the villages. They are not made by the individual woman for her own use, but by a pair of specially expert women working together with a view to sale. The jars, which are more or less bottle-shaped are built up of clay coils without the aid of a potter's wheel[87]. They are then polished inside and out, fitted on the side with a bent handle between the body and neck, and decorated with a curved rim affixed to the body opposite the handle. It is then further embellished by stick impressions on the rim and an engraved longitudinal groove on the outer side of the handle. When the jars that